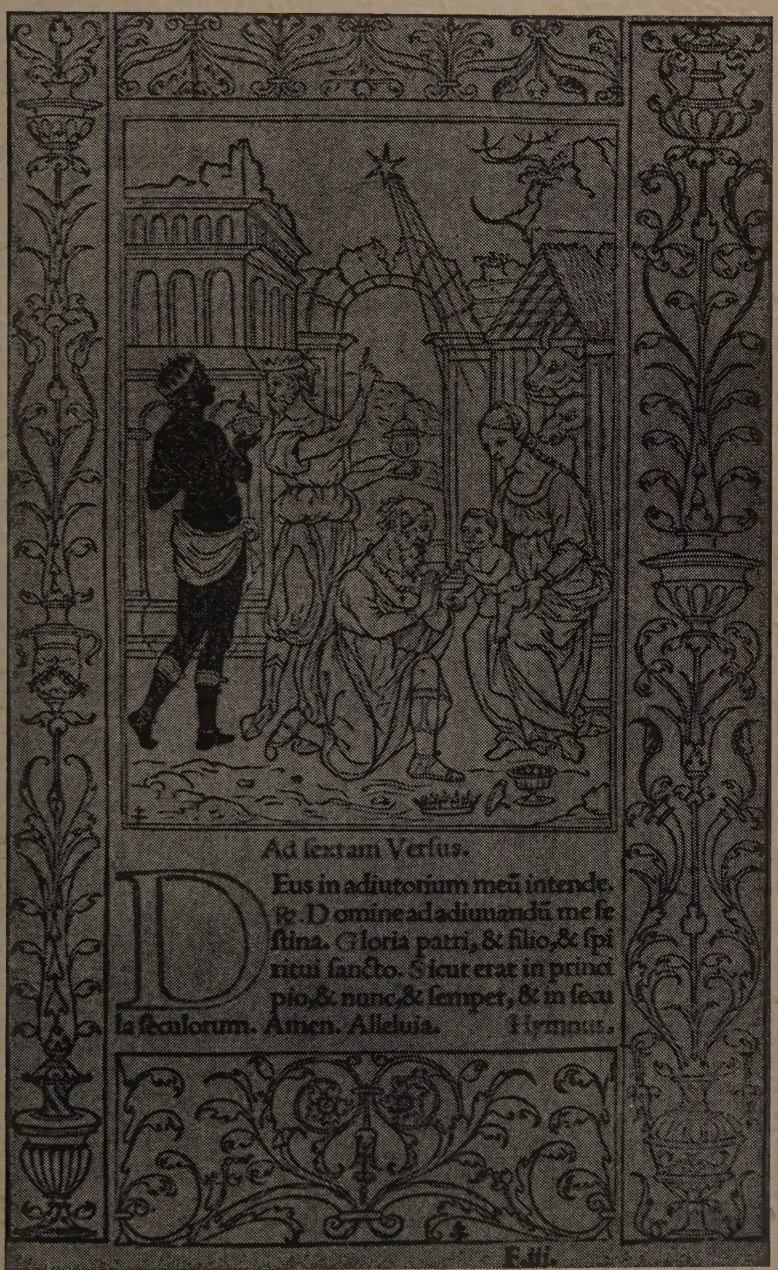
THE A.M.E. ZION QUARTERLY REVIEW


Ad sextam Versus.
DEus in adiutorium meū intende.
℟. Domine ad adiuuandū me festina. Gloria patri, & filio, & spiritui sancto. Sicut erat in principio, & nunc, & semper, & in secula seculorum. Amen. Alleluia. Hymnus.
F iiij.

The Metropolitan Museum of Art

The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor
P. O. Box 146, Bedford, Pa.

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A. M. E. Zion Quarterly Review

THE ADORATION OF THE MAGI

by

Florence Turverey Reeves

In the early masterpieces of Christian art representing the Adortion of the Magi, all three men were presented as white. As social consciousness awakened in mankind, the universality of the Christian religion became a characteristic mark of distinction. It came to be felt that all the world should be depicted in art and a logical place to declare this new idea was in the subject of the Magi adoring the Christ Child. This concept seems to have been presented first in Northern art, probably in the Flemish School, and appeared about the end of the 15th century; that is between 1475 and 1500. The Magi came to be portrayed as white, yellow and brown, as old, middle aged and young, a symbolic way of including all races and all ages of mankind in the Christian ideal.

We know that there were Negroes in the early Christian Church but in Christian art this fact was overlooked for centuries. When artists finally began to present this new idea, it became very popular and from then on most artists painted the Magi in this more universal manner. The youngest Magus was given the role of the blackmoor and generally regarded as a King from Ethiopia.

The Bible does not state that there were three Wise Men but it does say there were three gifts and so it was generally assumed that there were three men. By the end of the sixth century the Wise Men came to be regarded as Kings. At first they came unaccompanied and dressed in simple robes but as the wealth and pageantry of earthy kings increased, so did that of the Magi. Artists had a chance to use their vivid imagination and clothed the Magi in rich, elegant and even ornate garments. They were accompanied by a throng of officials, councilors and servants as well as horses and camels covered with elegant trappings, which added to their wealth and prestige as Kings. There was but one thing left—they were now identified by name—Melchoir, Carspar, and Balthasar. Today we have come to accept these ideas in art and there is deep satisfaction in seeing these worldly Kings come to the feet of the Babe, kneel and offer their gifts in beauty and service.

Adoration of the Magi

Woodcut by Geofroy Tory. Book of Hours. 1525. Colines, Paris.

(Picture on front cover)

The principle of the woodcut has been used since very early days. Before printing was invented woodcuts were very popular. They were cheap, simply understood and were used by the common people who could not read as picture books.

This woodcut of the Adoration of the Magi was made in 1525 when the art of the woodcut was at the peak of its greatest period. This may be part of a series and is simple in the extremes.

Here are the Roman ruins. At the right we see the rude shed and within we find the Hebrew ox and the braying Gentile ass. Joseph is nowhere to be seen. Mary sits at the side of the shed with the Babe upon her knee.

The old Magus has placed his crown and his gift on the ground and kneels in adoration. The Child whose face is that of a miniature adult seems to be reaching out his hand to touch the folded hands of the Magus. Observe the necklace about the neck of the King and that from it hangs a cross. This is a reminder to us of the future of of the Child.

The second Magus speaks reassuring words to the Ethiopian about the star to which he points. He has not yet prepared himself to meet the Child.

All three Kings have the same simple crowns and the two older Magi wear plain, unadorned robes which cover them well. In contrast to them the young Magus is almost naked, wearing only sandals, a crown and a loin cloth. At first this is a bit startling but it does show off his fine, well-proportioned physique. His black body is silhouetted against the white background and by contrast this makes him the most important person in the picture. His features are refined, his bearing is a happy combination of pride and humility and altogether this makes a striking, unusual and gratifying presentation of the youngest Magus as a Negro.

THREE KINGS OF ORIENT

Original: Cloisters, part of the Methopolitan Museum, N. Y. C.

Each year at Christmas time the Cloisters, an arm of the Metropolitan Museum in New York City, has a special display on some phase of the Advent season. In December, 1955, these life-sized statues of

Courtesy of The Metropolitan Museum of Art

the three Magi were placed on view in a special setting appropriate for Christmas. After Ephipany the statues were put on permanent exhibit in the Late Gothic Hall where they may be seen today. They are painted Gothic figures from an Adoration group done in the late XV century by an undetermined German sculptor. They are made of linden wood and are a fine example of how important painting and gilding were in the presentation of sculpture for that day. The inappropriate restorations of former times have been removed and the original painting and gilding may now be seen. One is amazed at how much of the original coloring has been preserved so vividly. Originally the Magi were grouped around a statue of the Virgin and Child and this is still preserved in Lichtenthal, Germany.

Perhaps our first impression is of the marvelous sense of arrested motion in all of the figures. One feels that Melchoir, the old king, has just this moment knelt and has raised his hand so that we see him in in that split second before he actually lifts off the cover from his casket of gold. Balthaser, the middle-aged king is revealed in the very act of removing his crown, while Carspar, the youngest of the three, uncovers his urn of myrrh at the same time stepping forward as he approaches the Babe. So much distinct action on the part of the Magi lends an energetic animation to the group which vitalizes the presentation so forcefully, that we too, are carried forward to offer our gifts to the Christ Child. The gifts are ornate and costly, the raiment is rich with brocade, ermine and gold.

The quiet simplicity of the old Magus is in striking contrast to the mannered elegance of the other two figures. The affected position of the feet of the middle-aged Magus and his head of profuse, heavy hair falling over his shoulders and waved so precisely, give the impression of fastidious taste and unlimited wealth. The refinement and grace of the Ethiopian as well as his courtly gesture, appear to be his habitual deportment.

The Negro is presented with sympathy and insight and is in every way the equal, if not the superior of the other two. He comes out of a civilization and culture which has prepared him to meet these other two kings with confidence and self-possession. Although the emphasis seems to be on worldiness here, there is the suggestion of spiritual awareness too, in the contemplative face of Balthasar, but especially in the clear, wandering eyes of the youngest Magus as he offers himself and his wealth to the Babe of Bethlehem.

Courtesy of The Art Institute of Chicago

ADORATION OF THE MAGI

Lucas Van Leyden

Dutch. 1949-1533

Original: Institute of Arts. Chicago, Ill.

Lucas Van Leyden was a painter and engraver, a gifted artist who delighted in decorative and ornamental composition. Observe these characteristics in our painting and note the interest in detail that was so characteristic of the Flemish painters. In the original there is expressive color which creates the proper mood. The vigorous action in the background is in contrast to the passive action in the foreground and to the contemplative mood evoked by the wonderful faces of some of the figures.

The Holy Family has found shelter in a tumbled down ruin pictured by most 16th century artists. Since the Bible says "there was no room for them in the inn", artists seem to have felt that the Holy Family would have to go to such a tumbled down place—so dilapidated that nobody else would think of using it. In spite of this neglected shelter, the Magi from the East have been led to find the Christ Child. Joseph is a good Dutch burgher and has a thoughtful and kindly expression. He is younger than usual with only streaks of gray hair and he has a very concerned interest in the richly garbed guests from afar. Mary is unusually sweet and lovely for a Dutch Virgin and the Child is manifestly the object of the Magi's search. At the far left the ox appears all alone without the usual ass to accompany him. We may assume that the ass is somewhere out of sight for in art these two animals appear together, the ox representing the Hebrew tradition and the ass the Gentile stream of humanity now to be taken into God's care.

The three Kings have been deftly related to the Child. The one kneeling has already made his contact while the other two wait with their gifts, gifts which they themselves will presently make to the Child. The artist has clothed the three Wise Men in velvet ornate robes enhanced by golden cords, fancy braid and large semi-precious stones which serve as buttons. The cloak of the old Magus seems to be the richest of materials and is embossed with large rhythmic patterns of

stylized flowers. This makes his figure stand out against the stone wall. His face shows amazement at the way the Babe reaches out to touch the gold within the uncovered bowl. This is actually the way one might look who recognized the readiness of a child to respond to him. There is a slight suggestion that the other two Magi are conscious of the surprising Infant interest in their friend's gift.

The mysticism and aesthetic air of the second Magus creates a devotional mood and is characteristic of the sensative feeling and technique of Lucas Van Leyden. But of all the faces, that of the starry-eyed Ethiopian reveals the most spiritual insight and the most deep-seated wonder and joy at having fround this Child. His inner contemplative mood extends even to his companion behind him. The physical features of the young Magus are not beautiful but his heart and mind have been so moved by the Divine that his face glows with the beauty and mystery of rewarded faith. The whole right hand part of the painting revolves around him. The Christ Child and the young Magus are the pivitol points of the painting—they stand out even against the richness of the whole. The elegant dress of the Magus is forgotten, his face holds out attention. It is a realistic face, but the face of one whose heart has been touched deeply and the awe and wonder are in his reverent expression.

The illusion of distance in the detail in the background above extends to the village and fortification at the left and far into the hills at the right. A party of horsemen, some in armor and mail are fanning out over the countryside. We may think of them as fired by the joy of finding the Christ Child and are going out to spread the news everywhere amoung Jews and non-Jews alike.

THE ADORATION OF THE MAGI

Sebastiano Conco. Florentine School. 1679-1764

Conca lived and worked in the 18th century when secularism and ostentation had made great inroads on religious art. From the devout simplicity of a Fra Angelico we now have a luxuriant presentation, filled

with adornment of every kind, exageration in line and gesture. Yet this painting reaches artistic heights, especially in the presentation of the Ethiopian King and the Christ Child.

The marble columns behind the Virgin place the setting in the usual Roman ruin and the suggestion of trees and hills in the background at the far left give one the impression that this event took place in the countryside. Conca has let his imagination run wild in the multitude of people who appear to be part of the retinue of the Magi. Besides men and horses there are camels with their heads high in the air. Everything is bold, brilliant, even flamboyant. The raiment of the kings is resplendent with silks, satins and jewels. Each king is accompanied by a page boy who holds the long train of his mantle and other servants carry forward rich gifts.

The right side of the painting depicts the Holy Family. The simplicity here is in real contrast to the other half of the picture. Added to this the Virgin and Child are presented in a new and unique way. The Virgin is standing with the Babe in her arms. She holds Him out from her body and presents Him to the distinguished guests. Her face is sweet and composed as though she understands the greatness of this Child and calmly accepts the homage paid to Him. The Babe is not reaching for the gifts as He has been shown by so many artists, but rather, He raises His hand in the accustomed form of blessing. He is surrounded by a luminous cloud and angels hover above. He has just come from His Heavenly Home and angels are still very close to Him. This is an exceptionally moving presentation of the Virgin and Child for this era in art.

Joseph appears at the far right and while he is old, age has not impaired his vigor. He comes quickly forward and leans against a rock as he looks in amazement at the gorgeously robed guests. Their elegant attire combined with their humility in kneeling before the Child truly astonish him.

Observe the artistic arrangement of the painting. The two older Magi are kneeling while the Negro King is standing erect. Observe the four servants who surround him set him quite apart from the others. These things together with his imposing dignity make him stand out very distinctly and our eyes play back and forth from the Babe to the Ethiopian. The outer form of his dark face is lighted by an inner understanding and spiritual glow and this gives him the appearance of a mystic.

Truly this artist has treated the Negro King royally!

THE ADORATION OF THE MAGI

Original: Methopolitan Museum, N. Y. C.

The striking simplicity of this Franco Flemish tapestry made of wool and silk some time in the early fifteen hundreds, seems to indicate

Courtesy of The Metropolitan Museum of Art

that it was not one of a series made for the powerful feudal lords of that day. The great unrelieved cold walls of the castles of the Middge Ages were covered with tapestries to keep the cold down to a minimum and also for decoration. Most of the tapestries had an intricate floral background but these large figures are against a plain backdrop of what appears to be a deep blue sky filled with golden stars. This makes the people stand out sharp and clear and the drama of the story dominates the scene. The technical limitations of weaving made tapestry presentations very different from painting but the intricacy of weaving gives a peculiar and delightful touch.

The weavers have followed the artists in giving the Magi rich and gorgeous garments. By this time a tradition had arisen which said that before their arrival in Bethlehem, the Wise Men dressed in their best and richest garments in order to be fittingly attired to present his gift of gold. The youngest Magus wears the most elaborately embossed brocaded robe and his golden ear rings dangle almost to his shoulder.

The artists generally put great emphasis upon the gifts for the East no man would come into the presence of a sultan or a king without bringing as many and as costly gifts as he could afford. The gifts are large and ornate. In speaking of the gifts one of the writers of the Middle Ages said that the gold was was to relieve the poverty of the Holy Family, the incense was to relieve the odor of the stable and the myrrh was to kill the vermin.

Even though legend stressed the poverty of the Holy Family, most artists dressed the Virgin Mother in beautiful garments and the weavers have given her a mantle which matches the richness of the youngest Magus. Behind her long flowing hair we see the nimbus. Observe that in the nimbus of the Child are the three red rays indicative of the fact that this Child is one member of the Trinity. Joseph is behind the Mother and Child and has placed a protecting hand upon Mary's shoulder. The Virgin is not the ideal beautiful woman of the Italians but a more realistic homely woman one often finds in Northern art. The Child reaches out to take the gift offered Him with all the aplomb necessary for greeting merely earthly monarchs.

The weavers have given special attention to the face of the Ethiopian. His eyes are straight ahead looking with intensity at the Holy Family. Again there seems to be that inner understanding for his face is filled with wonder and awe, but in his garments they have presented all the ostentation associated with the ideas of the East which they held in those days.

Courtesy of The Art Institute of Chicago

ADORATION OF THE MAGI—whole painting and center detail

Frencesco Bottocini . . . 1446-1497. Italian.

Original: Art Institute of Chicago, Ill.

Botticini's style may be said to be lyrical for he definitely shows the influence of Bottocello especially in the lines and curves of his drapery.

The Holy Family holds court in the ruins of an old Roman Bascillica. We see two partly destroyed isles at the right while the left ones are completely gone. Observe the raised platform behind the Virgin in the background leading directly to the apse. The marble columns are elaborately carved, the floor of the apse is still intact with its colored marble patterns and the whole is embellished with pagan decoration all wrought with great care. The figures are grouped in almost mathematical balance, the retinues of each aisle balancing each other and in the center there are three sets of figures, one on the right, the other on the left.

At the left in the background there are high solid rock formations which lead directly to the sea. A great ship with its sails lowered lies in the harbor. In Christian symbolism the ship always represents the Church upon the rough ocean of life. However, here it would seem that the two older Magi with their retainers have arrived by ship. Even now men are coming down the gangplank hurrying to the scene. The fine high-spirited white horses of the Kings wear highly decorated harness and are attended by servants. At the right within the aisles we see the retinue of the Ethiopian. His horses are black but wear the same rich trappings. Two dogs and a young giraffe seem also to be part of the group, but the most striking thing is that he has an interracial staff and is accompanied by both white and colored councilors and servants.

The detail of the center of the canvas allows us to concentrate upon the Magi and the Holy Family. True there are some very large figures in the foreground who attract our attention first. The two on the right are discussing some knotty problem in which they are deeply absorbed. Opposite them is a figure with downcast eyes who holds a rope in one hand. In the picture of the whole you will see that at

Courtesy of The Art Institue of Chicago

the other end of that rope is a little monkey sitting on the marble pillar.

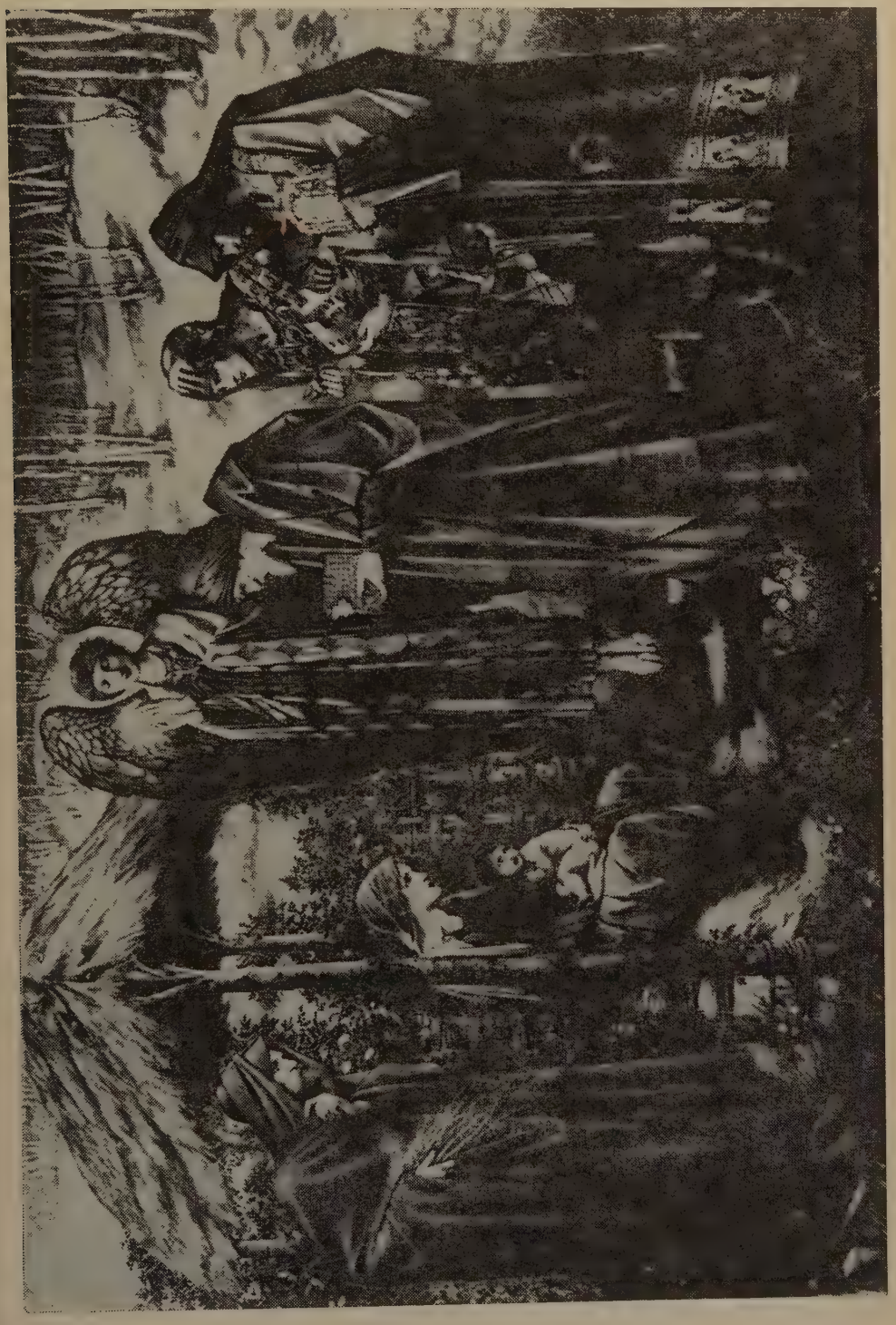
The old Magus has already removed his crown, knelt and given his gift into the hands of the Virgin who has placed it on the marble bench beside her. The Babe is eagerly reaching out and happily blessing the old man.

The younger Magus kneels in the foreground. On the ground before him are his crown and his gift and altho his hands are folded as though in worship, his head is turned away and the peculiar expression on his face does not bespeak reverence or adoration. He seems rather to be hesitant and fearful so that he does not make a pleasing aspect . . He seems to be much younger than the Negro Magus and it would appear that this artist has placed the Ethiopian as the middle-aged one, and this man as the youngest of the three.

The Negro Magus stands at the right, regal in robes of brocade and fur. A transparent scarf around his shoulders is draped over the urn of myrrh. A white page boy behind him holds his crown but a Negro lad is directly behind the page. The wrinkled brow and heavy beard of the King suggest maturity rather than youth. He appears to be a man of the world, but one who has already accepted the ideal of the brotherhood of man as shown in his life and practice.

On the steps above the Virgin and Child are two figures who carry fife and drum and it would appear that they are shepherds. At the left Joseph comes down the steps supported by a cane.

The Christ Child is the center of the painting but when looking at the painting as a whole it takes a discerning eye to find Him. One must follow the clear line from the bottom and allow the eye to be brought into the center by all the lines of architecture and figures. The stress seems to be on action rather than devotion and the whole gives a rich worldly effect rather than a deeply spiritual message.



STAR OF BETHLEHEM

Sir Edward Burne-Jones. 1833-1898. British.

Original: Birmingham Gallery, Birmingham, England.

After the study of the Italian masters and Durer's engravings, Burne-Jones was still most deeply moved by the works of Gabriel Rossetti, one of the founders at the Pre-Raphaelite Brotherhood whose creed was sincerity. The work of Burne-Jones shows this influence, but his great gift was in decorative design and besides water-color and oil painting, he worked in metals, stained glass windows, mosaics, tiles, cartoons for tapestry weaving and book illustrations,—an amazingly wide field of accomplishment.

This canvas is life-size, painted in 1891 commissioned by the corporation of Birmingham, England,—the home town of Burne-Jones, and today still hangs in the gallery there. It reveals the fertility of the inexhaustible imagination of the artist in presenting this subject in a unique and original manner. It is large, decorative and beautiful and filled with symbolism of all kinds.

Observe that the Kings have come out of the barren, leafless forest and that the paths behind them are covered with snow. They have arrived at the feet of the Christ Child where the grass is green, where the "rose of Sharon" blooms in the hedge on the wattle fence surrounding the Virgin and Child. Bright spring flowers lift their heads and are scattered among the glass. The austere forest may be thought of as representing the world and all its sin whereas the warmth of sacrifical love surrounds the Babe Incarnate and so grass grows and flowers bloom.

Study the remarkable contrast between the poverty of the Holy Family and the subdued, yet striking wealth of the Magi. The throne of Mary is a pile of straw, her home a mere shelter covered by a thatched roof which Joseph has quickly put together. Joseph has just come out of the woods where he has been with his hatchet (which lies at his feet) to gather branches for a fire. The garments of both Mary and Joseph seem to be of plain home-spun materials, the Babe is without any covering at all. The Magi, on the other hand have come from palaces and reveal their background of wealth in the quality of every garment, rich with embroidery and jewels.

The picture is called "The Star of Bethlehem" and we find the star in the top center of the painting carried in the hands of an angel. He

is a real flesh and blood angel, but with adequate wings to carry him back to Heaven when his mission is accomplished. His robes are richly embossed and on the border are words that seem to be the Gloria. His feet do not touch the ground, but directly underneath them is a bright spot of light,—heavenly light, reflected from his person.

Again the Magi are old, middle-aged and young, white, yellow and brown. We have studied this symbolism before but the artist has added even more here. The knowledge of the Bible among artists who do religious subjects is often surprising. It would appear that Burne-Jones correlated his figures with Bible teachings.

The old Magus seems to be a scholar,—Job 28:18 declares "the price of wisdom is above rubies," and the treasure box is studded with rubies. However this is outdone by the exquisitely wrought golden crown with its diamonds and other precious stones worth more than "a king's ransom". The wisdom only attained by age and experience is the gift he brings.

The second Magus is represented as a warrior. He wears a heavy coat of mail which falls to the hem of his garments and above it he has something which must be considered his breastplate. His shoes are of mail and the leggings are of steel. His huge sword hangs in its sheath from his belt and although it seems greatly exaggerated in size, we must remember that it takes a sword of such proportions to conquer evil. He wears a helmet on his head and in his left hand carries his crown. It is not delicately wrought, but rather a solidly made crown of steel, without jewels, but it is a crown appropriate to his armor and mail. When his turn comes, he will place his services at the feet of the Christ in the fight against evil.

The young King is dressed in the richest garments of all and carries a very elaborate crown, now removed. His head is covered with a plain scarf for he is entering the presence of a King of higher rank than himself and he follows the courtly custom of deference and courtesy. His sandals too, are far richer than the others, apparently embroidered with semi-precious stones. His contemplative face has regular features and he appears to be deep in thought resolving the inner experience which started him on this journey, the leading of the star and now the innocent Babe. Does the artist wish to remind us of the verse in Psalms 63:31 which reads, "Ethiopia shall haste to stretch out his hands unto God"? Perhaps this is the most understand-

ing, the most natural and the most beautiful of the presentations of the young Magus as a Negro.

The gifts these Magi bring are small and inconspicuous as compared with the ornate ones in the Lucas Van Leyden or Conca works. This lays the stress on the fact that the men are bringing themselves as gifts,—the gifts of learning, the gift of might to fight evil, and the wealth of the nations to be used in building a better world.

The presentation of the Virgin and Child is simple. The reality of the action of the Babe in clinging close to His Mother because He is afraid of these strangers is rarely used in art. This makes a striking contrast to the eager Child who reaches out for the gifts as we have seen previously or to the Child with His Hand raised in blessing. Yet with all this stress on simplicity and reality, the artist makes us know that this is the Christ Child and the Virgin Mother. Observe the nimbus the artist his given Mary, so fragile that it is utterly transparent and one must search for it against the rose hedge. The Babe has an aura of light around His Head, again so delicate that one can easily miss it. But both are there. This *is* the Christ Child "who though he was rich, for our sakes became poor", (II Cor. 8:9) the God who became man in order to save the world.

We have anticipated a shortage of space for this issue of the Review so many of you will note the absence of two regular features, book reviews and an audio-visual aides. To make up for this last omission you will find several reviews of visual aids scattered throughout this number as *filler* material. In this way a part of the suggestions can be included.

The B. F. C. News has recently announced two films for the 1957-58 mission study emphasis. They are SECOND SON (a tentative title) and THE BROKEN MASK.

SECOND SON is the film for the 1957 foreign mission emphasis. Photographed in Japan with the close cooperation of the United Protestant Church of Japan, this film will be used on both sides of the Pacific to tell the story of how Jiro, a second son, discovers what belief in Christ can do for him and his people.

A TREATISE ON EVANGELISM

by

Rev. A. A. Perry, Minister Old Goler Church, Winston-Salem, N. C.

Our subject is not new to you. It is an old subject that we are forever making new, and speaking on, to find ways and means that might be helpful in our work. It is one of the greatest subjects in all Christendom, having been in use, and working universally in the Christian church ever since it began. Our first concern, therefore, is a definition of evangelism.

Definition: Evangelism is the art of helping men in their quest for a complete life. It is a process of soul saving.

Thereare four methods of evangelism. 1. There is Mass Evangelism. It is the old methor so familiar to all of us. It is often referred to as the old time revival meeting. It is the coming together of Christian people for the purpose of stirring up a community or city in the interest of bringing men to Christ. 2. There is Visitation Evangelism. This type of evangelism may be carried on by one or more persons, visiting people's homes for the purpose of bringing them to Christ. 3. There is Educational Evangelism. Educational Evangelism is a reverent attempt to understand God's laws of human growth and development and intelligently to co-operate with Him in carrying out His purpose, that all may conscientiously love Him.

Now, in the light of these types of evangelism let us consider:

1. Mass Evangelism.

This is our old time revival meeting, and I think all of us will acknowledge that, though it is old, we still like to have it. We still like to carry it one. We still like to see many souls added to the church in these meetings.

We like to think about the day of Pentecost, when Peter preached and three thousand souls were added to the church, and, following this a great revival broke out, and souls were added to the church daily, such as were saved.

We like to think about the great revival in Samaria, and at Cornelius' house. And we like to read about the great meetings held by St. Paul and St. Francis. In later times great revivals by John and Charles Wesley, George Whitefield, Jonathan Edwards, and scores of others are noted. There was great preaching, great meetings, and thousands of souls were added to the church. Sad it is to say, we miss those great meetings, though we do have much preaching, we

do not obtain the same results. What is the cause? I think that is a question all of us might study, and I think all of us would be glad for some one to suggest a remedy.

2. Visitation Evangelism. This type of evangelism has its Christian origin, as well as Mass Evangelism. Jesus sent His disciples out two by two to visit cities, towns, villages and homes. Some people will not come to church, therefore, it becomes necessary for us to take the church to them. For my part, I have conducted visitation evangelism, taking part in it, personally, and I have found it to be very interesting, as well as much needed. In making visitations at people's homes you will see, first of all, that people are not as hostile towards the church as we might anticipate they are. And you will find that there are many people who are out of the church who ought to be in. There are many persons who have backslidden, and they need to be reclaimed. You will find that same thing prevalent in our day that was prevalent in Jesus' day: "The harvest truly is plenteous, but the laborers are few." When making visits to homes, it is wise, first of all, to take leaflets around as a forerunner to your visitations. That will inform the people of what you are doing, and what they might expect. Then before you make your visits you should pray that God will guide you, and that He might put in your mouth words to say. You will enquire into the people's attendance at church. If they attend no church at all, you might find out their preference. If they have no preference, then you might suggest your church. If they do not desire your church, you might ask them which church they would prefer, and if they do not have a preference, you might point out to them various churches, and suggest that you would like to see them join one of them. In trying to lead people to Christ, you must be kin, loving, but frank and positive.

What time should you make your visitations? I should say the time that is the most convenient for all concerned. It may be Friday evening, Saturday or Sunday, but the time that is the most convenient for all concerned is the best time to make your visits.

A special study of the spiritual life should be made, like that of the body and mind. Study the soul in its healthy and diseased states.

Who will have the interview with the individual troubled soul whom only the preacher preaches to, but not directly? The man is

three: His own ideal, your ideal, and the real, which is known of God.

The problem is to introduce an individual to himself. You will create a new man, and he will not recognize him at first.

In studying the cases of individuals and making these applications we have to be patient. Don't take it as a matter of profession. Be patient, and make many and various appliances.

Great preachers have not all been great pastors, and soul winners. You must know how to reach the souls of men. A soul may be ever so gross and vulgar, but touch the best there is in it, and it becomes sensitive and *ferminist,*

"He that winneth souls is wise," but there are many things that you have to take under consideration. To win a man to start with, you must know something about your man. You must use tact, study the man. Know what interests him, and know what bait to use to draw him. Christ found the interest of the fishermen by enabling them to catch fish. He used fish as His bait. He helped them to catch a large draught, then He told them, from henceforth, ye shall catch men. They dropped their nets and followed Him. You may use the bait of praise. Find something about the person for which you may praise him, and show him how that gift or art of his might be used effectively for soul saving. Above all, "study to show thyself approved of God, a workman who needeth not to be ashamed, rightly dividing the word of truth."

3. Educational Evangelism.

Horace Bushnell, in his beautiful book on Christian Nurture, says that a child should grow up a Christian, and never know himself otherwise. He takes the stand, therefore, that a child is born innocent, that he should remain innocent, that he should be nurtured in a Christian home, a Christian church, that he should not be allowed to drift into a state of wickedness, and then to have to be re-claimed.

This is where our Christian Education comes in. I have had the privilege of surveying a church that had a Christian Education Department organized from the Home Department to the Adult Department. It has a paid Director of Religious Education, who gave his whole time to Religious Education. The physical plant of the church was so constructed that each department had its own individual room, adequately equipped for teaching, and the teachers were prepared to teach religious education. This is a field where such wonderful work can be done among young people of school age. This is the adolescent

stage, at a time when the boy or girl is quite susceptible to the right or wrong way of life. The crisis is in the change from secondary to higher education. It is the time when the student passes out of an autocratic situation into a democratic one where he comes to his new freedom. if this freedom is not properly directed he is apt to go astray.

I shall point out to you one great soul who did great and an unusual work among students in bringing them to Christ, and showing them how to live the good life. He was Harry B. Wright, an instructor at Yale University, New Haven, Conn. His father was the first dean of Yale College. Henry grew up in a Christian family, which represented puritanism at its best. Daily private devotions were never omitted, nor grace at table, nor the church service on Sundays at Battell Chapel. He gave his life to God at one of the Northfield's meetings. where he met with Moody, and heard him preach. That was the deciding moment for his whole life. Later he served as Secretary for the Yale Christian Association. He learned in that office through great men like John R. Mott, Lyman Abbott and others, the great need of students in other lands, thereby getting a world view of service. During his first year a series of meetings were held at which time a number of ethical lectures were made by such men as Charles E. Jefferson, D. L. Moody and others. His second year was given to a more thorough attempt to get men to read the Bible and to take a stand for Christ. One man after another came in to see him and gave himself to Christ. The reawakening and constant return to Christ were due primarily to the visit of John R. Mott who aroused enthusiasm among the students, to renounce the world and to live for Christ. Mr. Mott returned to Yale, held a series of meetings for five nights at which time nearly a hundred souls came to Christ.

Henry was a teacher at Yale, and he became a great soul winner. He was looked up to by secretaries of Y. M. C. A. as an adviser. He was a great lover of men, and continued his interest in trying to win souls as a kind of Home Mission Worker.

He organized a Freshman Bible Class, a Sophomore Bible Class. He organized a Y. M. C. A. for Business men in Waterburg, Conn.,, Bridgeport, Conn., and in country and towns. He organized a Yale Mission for men of New Haven. In all of these organizations he was advisor. Students as well as young men came to him with their prob-

lems, and he helped them. Robert S. Smith said he thought Henry reached from one hundred to one hundred and fifty students in the Freshman Class yearly. William Barnes, who was my instructor in evangelism, testified that Henry was a man of prayer, and had power to help men and boys find their way to Christ. Jefferson speaks of him as a man of sympathy; that any one could see him day or night. Eddy says he was responsible for decent standards of living at Yale; that he opposed both liquor and immorality.

There are many other things that I could say about Henry Wright, suffice it to say, that I have given you an example of how the work is done, and where it is so much needed. And it is just as much needed today as it was in Henry's time.

4. Personal Evangelism.

Perhaps I have said many things under Visitation Evangelism that might well come under Personal Evangelism, because they are so much alike. Could I point out a specific way in which it may be done by every Christian, and you will enjoy it? Try Moody's method or a similar one. Moody made it his business to speak to some one about their soul salvation every day. He approached men with these words: "Are you a Christian?" You might not want to do it that way. You might try this method. Pick out some one person whom you know is unsaved or a backslider. Go after that individual for the purpose of bringing him t oChrist. You do not have to let him know what you are doing, but go after him, and win him for Christ. Make your interviews, and be sure to write them down when you get back home. Write down what you said to this person, and what he said to you. You might not have talked about religion. You might have talked about horses and cows, but write it down, and as you follow it up, write down everything you and your fellow man said, but it is to be kept strictly a secret. No one is to know what you are doing but yourself. Keep on visiting this person until he is saved. Then you might let him know that you have striven to save him, and rejoice with him that he is saved. I have tried this method, and it works. In this way you will find that you will not only be profitable in saving the souls of others with joy, but you will rejoice in the fact that you are saving your own soul and that you are helping Christ to bring the kingdom of heaven into the hearts of men.

REPORT OF THE COMMITTEE ON EVANGELISM

PEE DEE CONFERENCE

November 7-11, 1956

Bennettsville, South Carolina

Bishop R. L. Jones and Associated Bishops, General Officers, Presiding Elders, Pastors Delegates and Members of the 37th Session of the Pee Dee Conference of the A. M. E. Zion Church. We, your committee on Evangelism, submit the following report:

Evangelism is the conversion of unbelievers to Christianity, winning them for the Kingdom of God through the preaching of the Gospel, through prayerful study and faithful teaching of the WORD, through private and public prayers, and through the understanding and the practice of the Christian Faith. Evangelism is the chief objective of the Christian Church, the Message and Mission of the Master, His signal Commission to all His believers, "Go you into all the world and preach the Gospel to every creature." Mark 16:15.

We are suggesting that it will be helpful and practicable to our program of soul-winning if we consider "Revivalism" as an essential preparation for successful "Evangelism", and that continuous "Evangelism" as necessary for a sustained, vitalizing "Revivalism"—both of which are essential for the growth and expansion of the Christian Church, especially in this materialistic, war-minded age. The passion of the believers for soul-winning will keep the revival fires burning in the life of the church, the home, and the community, and in the hearts of the believers.

Evangelism becomes a constant challenge to the genuine Christian, and keeps him ever conscious of his daily and spiritual strength for the task before him. He secures an abiding faith in God, and experiences a continuous moral growth through daily fellowship with Him.

The challenge of Evangelism is clearly revealed to us, in these times, in the far-flung fields, as well as those in our back yards that are white already to harvest." How shall we meet that challenge, we who are "poor in spirit", unless we are endowed with that spiritual power through Revivalism. The Evangelist must be constantly refreshed and strengthened by the renewing of the Spirit in his own heart if he is to carry on a vigorous program of soul-winning, and those who help him must be fired by the Spirit. For those who enter on the mis-

sion of Evangelism must "Put on God's armour so as to be able to stand against the strategems of the devil . . . . . So take God's armour that you may be able to make a stand upon the evil day and hold your ground by overcoming all the foe. Hold your ground, tighten the belt of truth about your loins, wear integrity as your coat of mail, and have your feet shod with the stability of the gospel of peace; above all take faith as your shield, to enable you to quench all the fire-tipped darts flung by the evil one, put on salvation as your helmet and take the Spirit as your sword (that is, the word of God), praying at all times in the Spirit with all manner of prayer and entreaty."

In the A. M. E. Zion Church, on this matter of Evangelism, there are varying thoughts and opinions as to which phase of Evangelism would be more effective in soul-winning. There are those who think only in terms of Mass Evangelism, and there are those who think only in terms of Personal Evangelism, and there are those who think only in terms of Visitation Evangelism. But, very little has been said about youth and educational Evangelism. We, your committee, firmly believe that the A. M. E. Zion Church can not dispense with any phase of Evangelism at the expense of the other. They say, that Mass Evangelism plays too much upon the emotions of the people and therefore should be dispensed with. We, your committee, believe that emotionalism is inheit with our people, and that it should be refined and used, for the Apostle Paul said, "By the foolishness of preaching, some are saved." We therefore, urge that all phases of Evangelism be used, wherever practicable, in the A. M. E. Zion Church. We recommend the following:

First—That the Bishop of the Fee Dee Conference, Rev. R. L. Jones, appoint a conference director of Evangelism to work in cooperation with the director of Evangelism of the Fourth Episcopal Area.

Second—We recommend, that the period, beginning with Ash Wednesday, leading up to Easter be designated by the Bishop and the Conference, as a time for our church schools, superintendents, and teachers to place special emphasis on Evangelism in the church school, and that our children and young people, by them be directed and pre-

pared to making commitments to Christ at Easter time.

Third—We recommend, that the pastors of our churches, through the area and conference director on Evangelism, avail themselves with all the necessary material and helps on the subject of Evangelism, so as to enable us to be more effective in carrying on the work of Evangelism in our local churches.

Respectfully Submitted,

Your Committee:

J. W. Watson
S. S. Riggs
J. E. Grunderburk
J. J. Deepley
W. M. Witherspoon
J. A. A. H. Moore

We are counting on the ministers who have ordered copies of the History of the A. M. E. Zion Church by theEditor to make their reports so that we can clear our obligations with respect to our contract. We must raise an additional $750 to meet these matters.

We are grateful to the following for aid in this respect:

The Reverend Harlee Little of Hood Seminary
The Reverend J. W. Watson, Lancaster, South Carolina
The Reverend A. C. Bell of Rochester, N. Y.
The Reverend John Carrington, Summit, N. J.
Miss Lillian Thomas, Ridgewood, N. J.
Miss Amilie Harris, Washington, D. C.
Rev. Dr. E. Franklin Jackson, Washington, D. C.
Rev. L. C. Siler, Newburg, N. Y.
Rev. Ossia Lyons, Trenton, N. J.
Rev. T. J. Tipp, East Chicago, Ind.
Bishop R. L. Jones, in the Pee Dee and Central N. C. Conference
Bishop W. W. Slade in the Cape Fear and West Central Conference
Bishop Joseph D. Cauthen, Pacific Coast Conference
Rev. S. H. Williams, Brooklyn, N. Y.

SIXTH REPORT TO THE COLUMBUS DISTRICT OF THE OHIO CONFERENCE A. M. E. ZION CHURCH

Delivered At

St. James Church, Cincinnati, Ohio

September 26, 1936

By

I. Benjamin Pierce, Presiding Elder of District

"This Testamentary is True. Therefore sternly reprove them, that they may keep sound in their Faith, and not give attention to Jewish legends and the maxims of men who turn their backs on the Truth. To the Pure everything is Pure. But to the Polluted and unbelieving nothing is Pure; on the contrary, their very minds and consciences are Polluted; they profess to know God, but in their actions they disown Him; for they are detestable, disobedient men, for any good work useless.

"But do you speak in a manner that befits whilesome teaching. . . . . For the Grace of God has displayed itself with having power to all mankind training us to renounce ungodliness and worldly desires. And to live sober, upright, and pious lives in the present world, awaiting fulfillment of our blessed hope—the Appearing in glory of our great God and Savior Jesus Christ; who gave Himself for us to purchase our freedom from all iniquity, and purify for Himself a people who should be His own, zealous for good works.

"Remind your hearers that they must submit to the rulers who are in authority, and obey their regulations; they must be ready to undertake any good work, not speak evil of any one, nor be contentious, but be yielding and constantly manifesting a gentle spirit towards all men. . . . And on these points I would have you insist strenuously in order that those who have their faith fixed on God may be foremost in all right actions; for these are not only right in themselves, but are also useful to mankind. . . . After a first and second admonition, have nothing further to do with a man who causes divisions; for, as you know, a person of that sort has gone astray and is a sinner self-ondemned."

Greet the Believers in the Faith honestly. "The Grace of God Almighty, Father, Son and Holy Ghost, be with you all. AMEN!"

Fellow Ministers Preachers, Delegates, Missionaries, Workers,

and Friends; it is with much consideration and prayer, yes, and with joy in the Lord Jesus, that I come to you with this Sixth Report as your Presiding Elder. I was surprised at the turn of events that sent me as your servant in this position for another year, but I believe in God, and that it is His will that we are serving. So, in every way I desire to do what is good and right, and with your help, certainly success will attend our way. Ours is not always an easy way, but God will give us the needed power to finish the task assigned.

In the above quotation of Scripture, it would seem to me to be a lesson for many of our people, as well as pastors. For it would seem to Ye Scribe, that many of us spend more time worrying about the other fellow than we should; it is high time that we put more time to study of the Word of God and the preaching of the same, in these peculiar times in which we find ourselves. Please understand me, for I say this with malice towards none; it is only to try in our little way to help us see that there is much work to be done; for the Kingdom of God cannot come until the whole world hears the Message of God's Kingdom. And this is a part of the Preacher's Task to preach The Word to every creature. It would also seem that many of us are concerned more about the Preacher than we are about the Church. "Of necessity most men must begin their work in the small fields, but churches can't go forward with nothing but beginning or returning leaders. Most of us have been thinking what is best for the Preacher, forgetting what is best for the Church," says W. A. Evans, pastor of Blackwell Chapel, Shawnee, Okla., (Outstanding Baptist Pastor '56).

I. A Revival of Religion Is Needed in The Church

One cannot doubt that we are living in a period when new personalities are arising and forming extraordinary religious organizations with the aid of mass communications media almost yearly. There are the Judge Rutherford and the Jehovah's Witness, of Ballard and the I Am movment, of Charles Fillmore and Unity Truth, and quite recently Billy Graham. There are those who gather together great crowds of people, and many of them become new additions to the church. But we are also aware of another group of evangelists who like meteors or shooting stars are flashing across the religious scene, among whom are Cathrine Koolman and the Rev. Oral Roberts, a preacher from Okla., who in nine years has emerged out of obscurity to become the most successful evangelist and spiritual healer of our times. Certainiy all of these have their place, but the organized church must continue to preach the word of God, and seek to gather in all mankind

for the church which is the leader towards the Kingdom of God on earth. We need a revival of the study of the Word of God and His will for our times. The Cross of Christ is, and always will be the Central of the Christian Religion; we ministers cannot promise health and healing in any limited physical sense of the word. But we can promise more than that in complete confidence to those by whom the full Gospel is received. We can promise the fruits of the Spirit--"love joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-controll," as is expressed in Galations 5:22-23. Faith-healing may or may not be important to our spiritual well-being. Yes the Cross is central and cannot be avoided nor removed by God, but if we receive or accept it in faith it will open the way to new powers which makes physical healing fade into insignificance.

In a study of the numbers in our churches in America, statistics show that "Methodist Negro membership is 310,000 in their Central Jurisdiction with 4 Negro bishops serving on the 37 member Council of Bishops, and 1,723 Negro clergy out of a national 26,649 total. Negroes are heavily represented and well integrated on all Boards and Agencies. Roman Catholics do not have a single Negro serving in America among its 4 Cardinals, 26 Archbishops, 163 Bishops and 32 Abbotts. Of its 45,222 clergymen, the Negro figure for 1953 was an incredibly small total of 54 clergymen; and 476,000 Negro members. However, the Catholic Church, because of its universal standardized Mass, has an advantage over Protestantism. A Negro Catholic will feel at home in any white Catholic service. Though poor according to its parish integration record, Protestantism has surpassed Catholicism in top-level recognition and status of the Negro. This is not used as criticism or fault-finding, No! But to remind us that there is work to be done among our Negro Denominations, and our Zion in Particular. There are 9 million White Baptists over against 7 million Negro Baptists; 8 million White Methodist over against 3 million Negro Methodists. According to the New York Times, May 14, 1956, the total number of Christians in the world has increased since 1929, but the proportion of Christians in the population of the earth has shrunk from 37% to 32%. In 1929 the population of the earth was said to be 1.8 billions and by 1953 it was 2.5 billions. The total Christian community in 1929 was 682 millions; while in 1953 it was 787 millions—all the gain was Roman Catholic. In these statistics, which commands reflection, in 24 years the Roman Catholics rose from 321 to 458 millions, while the Orthodox fell from 144 to 129 millions; and

the Protestants fell from 206 to 200 millions.

You may ask why, Elder, do you give all these figures? We give them merely to let us Christians in Zion, and especially on the Columbus District, who boast of our traditions to become a little more circumspect in our claims concerning the status of the Christian Faith in the world. Yes, we are being called by our Bishop Spottswood next week to meet in an all out effort to spread this Conference of Zion's Christian in Ohio, and some of us are saying that we cannot go forward. Why not? Negroes are moving into Ohio by the hundreds monthly. Why should we the established churches not put on all kinds and types of Religious revivals all over the State to bring Zions membership up to more than fifty thousand in the Buckeye State in the next four years? Mass Evangelism, Visitation Evangelism, a Teaching Evangelism, and Personal Evangelism in the Church and in the Home is a crying need in these United States and out in our world. Let us not forget that Christianity is still a minority which must make up in Zeal, Dedication, and ntelligence what it lacks in numbers. Zion start the needed Revival!

II. A Social Gospel Can Be Christian

The world has been aware of the plight of the Negro in these United States more since December 5, 1955, when the Boycott, led by the pastors of Negro congregations in the capital of Alabama, than ever before. These men of the Cloth were made aware of The Social Gospel and failed not in preaching and leading the people to live the same. As a minister of the Good News of God we cannot hold back from the sins of the nation or nations. The evils that binds the souls of men must be broken, and we Christian preachers of the Gospel know that this is a social side of the Gospel. There was a great revival just before the Civil War, one of the great preachers was Charles G. Finney who had experience as a young lawyer a religious conversion. He conducted revivals in Western New York, where the abolition of slavery was made a central issue of religious experience and repentance and conversion. He would not allow people to duck the issue of slavery. The history of Oberlin College in Ohio, nor Broadway Tabernacle in New York would not be complete without the feat of this Christian Lawyer-Preacher.

"If a man sayeth that he loves God and hateth his brother, he is a liar." If we rocognize the validity of the biblical observation of the above passage, then, the moral dimension of the issue is fairly clear. We cannot go along with race prejudice in any form whatsoever. The

word Tolerance with all its component parts has no place in the Christian Social Gospel, for it has to do, with suffering it to be so now, without doing anything for or against it. Love must be the key to a great Christian Faith or it is not Christian at all. Too often we Christians here and in other countries seem to think that tolerance is a form of Goodwill and love, when it does not have to be either or. It can be downright apathy about people of another group or nationality.

"In many communities church life is increasingly segregated and stratified. Neighboring Congregations are separated not by doctrinal or denominational traditions but by social prestige, by economic class, or by racial and ethnic backgrounds. Membership in the Congregation is something that the State dares not touch. Here we cannot be forced to associate with those whose skin or genealogy or income does not coincide with ours. Behind the doors of the Church, people feel that they can relax in a congeniality which is not threatened by Cultural promiscuity." (Christian Century Feb. 15, 1956.) In this day and time as Christians, we must not forget the weakness in Capital and Labor, and where the right and wrong need to be pointed out. The social gospel will speak in and on all social issues as it seeks to give strength to the individual.

The Social Gospel needs to be preached and lived not only in the Southern part of this great nation, and not by Negro Preachers alone, it is The Gospel for all, The While Church North, South, East and West, to be preached by every Preacher the whole country over. The state of Ohio is not beyond the pail, altho it is one of the states that helped to form the Underground Railroad during those days when Slavery was the great issue, and Negroes sought their freedom by running away from the Southland. This day, 1956, there is still the evils of discrimination in this so called cradle of freedom, and no one is seemingly doing anything about it. Go to Xenia, Ohio, the town nearby the great Wilberforce University, or to Medina, or to Hillsboro, Ohio; and if your face isn't so called white, you may not be able to get a good meal to eat without being told, "the law requires us to serve you in Ohio, but we do not want to." Zion in Ohio, must go forward with this social gospel even if the other Denominations are silent on these social issues.

"O Master of the waking world, Who hast nations in Thy heart—
The heart that bled and broke to send God's love to earth remotest part:

Show us anew in Calvary Thy wondrous power that makes men free.

"On every side the walls are down, The gates swing wide to every land,
The restless tribes and races feel The pressure of Thy pierced hand;
Thiy way is in the sea and air, Thy world is open everywhere.

"Thy witness in the souls of men, Thy Spirit's ceaseless brooding power,
In lands where shadows hide the light,
Await a new creative hour: O mighty God, set us aflame
To show the glory of Thy Name." (Frank Mason North.

These words of the noted hymn writer expresses what I have been saying, for these are times when the social issues of the world may not be left to chance; for from the Christian point of view, the kingdom of God, will come, and we ought to be ready for its coming.

Now let us take a view of the work among the churches of the District proper, for we have to keep within the frame-work of the law of the great African Methodist Episcopal Zion Church.

The District Special Workers:

It is already good going when we all work together, and that is what we have with the Missionaries and Christian Education personnel on the Columbus District. All plans are made and programs set up for the Missionary Mass Meetings for this Conference year, thanks to our good Sisters, Beulah Miller president of the Parent Body; Louise M. Gamble, Secretary of the Young Women's Branch; Jessie E. Fuller, Superintendent of the Buds of Promise; Mary E. Kirk, Superintendent of Supplies, and Julia M. Dunn, Chairman of the Life Members Council. We say words to the same effect for the Christian Education Convention: Sister Carrie B. Pierce, District Director of the Columbus District; Brother Robert L. Kerr, Director of Adults; Sisters Lillian V. Robinson, Director of Youth, and Sadie Norris Trammell, Director of Children. Let us lend our cooperation and presence to the good workers both by finance and personal attendance of each meeting.

Because of illness and the doctor's orders, we were not able to visit each point at the beginning of the Quarter, but we had the fine help of Pastors Fuller, Flowers, Ackerman and Johnson; and Sister Pierce who helped me keep up the work according to our Schedule. Thanks to each pastor who filled the preaching schedule as well as the holding of the Quarterly Conference, again I say thanks from the bottom of my soul!

1. Since the close of the last Annual Conference, we have seen a new Society come into being. Emmanuel, Cleveland. Brother Chris-

topher C. Ware who was sent to Community Mission looking into the future, saw a possibility and went for it. He organized his thinking along with that of his wife, and they rented the Y. W. C. A. building for a month, told some of his friends and invited others; and today more than fifty members are on the march with him. They even have a choir of fourteen members who in a few days now will be vested—and a church building in sight which will be a credit to our Zion anywhere.

2. Community Church, Cleveland, has been supplied with the Rev. Austin Jones, one of the young men from our Mother Church from that same city. We hope and pray that he will be able to carry on this point which is so heavy on the heart of the Rev. Joseph K. Blake, one of Zion's fathers in these parts. Brother Jones has something on his mind also which we hope will become a reality—watch Ware and Jones at the above named places.

3. Central Goodwill Church, the Rev. George W. Maize, pastor, has come in to the city of Cleveland, and it looks as if at long last we are going to see something new in Zion. Rev. Maize, with our help will have a grand opening of this Goodwill Church and Store around the first of November. He will need our help in a different way than finance, for much of the Cast-a-way Things that many of us and our members may have can be converted into usable materials that will bring joy to some of the many people in need and revenue to the church. Let us go back home and see if we can help put this idea of our Bishop into working shape.

4. Appointments were made by our Bishop to Mt. Pleasant, and The Westside of the city of Cleveland, we have talked and written to The Revs. Lewis and A. E. Martin concerning visitations and we may have some other surprises for the District before long. This goes also for Lilly Chapel and the Rev. Paul Hall who is now living in Cleveland. He has something on his mind that will stir us to action too. Let us keep our ears open for the call of these Ministers: Lewis, Martin and Hall.

7. St. Luke, Cleveland, the Rev. M. L. Flowers, pastor, is still alive. Rev. Flowers held the quarter for the Elder, and reports a very fine meeting. We will be with these good people the coming month, and expect as always a happy meeting.

8. St. Peters, Cleveland, the Rev. Ollie Graves, pastor. This his first year starts off in a very fine way. We hope that before long this thriving church will have larger facilities in which to house both the Worship and Sunday Church School. This is a growing community,

and a great preacher, the two growing together ought to bring great results.

9. Bethel, Cleveland, the Rev. Amos A. Ackerman, pastor, is still going forward at a fast pace. We say again that we have a very fine second church for Zion in Bethel. They now boast of having over the 500 member mark. Watch Bethel and Ackerman.

10. St. Paul, Cleveland, Dr. Albert L. Fuller, D. D., pastor, is still one of the fastest growing church in our Zion, as well as one of the largest. This church has one of the largest attended night congregations to be found in any church in the city on the lake. The fourth Sunday morning broadcast is heard all over the city, and people write in and ask for more of the old time Gospel. This church is safe in the care of this veteran pastor.

1. Akron, Ohio, the Congregation pastored by the Rev. Ann LaMar Cole, sent from the past Annual Conference to Twinberg, is already a reality as to some thirty members; and we hope that Zion will see to it that they are helped to get into a building, for they are more than a living room will hold as of now. We are very proud of this good women.

12. Oak Street Church, Massillon, Ohio, was returned to the Columbus District this past Annual Conference, and Dr. A. J. Wood, D. D. , was sent as pastor. We held our first Quarterly Conference in August, and it was a very pleasant task to listen to the reports from this very fine congregation. Both pastor and people seem to fit each other. It is our hope that this church will be able on its own power, to move into larger quarters before many months. They need more room for the activities of the Sunday School as well as the worship service on Sunday mornings—a more desirable location has been spotted.

13. St. Mark's Church, Dover, Ohio, the Rev. Clarence H. Howard, pastor, is still on the upward march. Brother Howard and his good people are well thought of in this community. They have made this small chapel look the part by installing an altar, and a full runner carpet on the aisles. We can be very proud and happy over this pastor and people.

14. Grace Church, Alliance, the Rev. Dr. W. W. Howard, D. D., pastor, is still on the map, altho we have not had any visitation this year we have a message from the pastor that he has a small group, and hope soon to be able to hold a meeting in which the Elder will take part.

15. New Hope, Lorain, Ohio, the Rev. Ellis Clancy, pastor, is

moving along very well. It is a surprise to visit this church and see the place of worship filled to capacity with smiling faces. They have a very good going Sunday School, and Varick Christian Endeavor Society. The Parent Body is led by Sister Clancy the wife of the pastor, while the Young Women are helped by Miss Clancy daughter of the Pastor.

16. St. Stephen's, Zanesville, Ohio, the Rev. L. T. Coffin, pastor, is still alive, though few in number, there is hope for the future. It is our hope that we may catch the eye of some of the younger adults of the city. if so we as a church, will be certin to see better days in this the first Capital of Ohio.

17. Little Zion, Columbus, Ohio, Dr. W. S. Lyman, pastor, this mission has taken on new life under this pastor-lawyer. The Sunday School andPrayer Meeting are both going good; and to visit there on Sunday Morning at the worship hour will make your heart glad. We hope to see a church building on this west side of the city soon, with a fine congregation under this present leadership. Dr. Lyman has taken in over six new members since his arrival on the first of July.

18. Maxberry Tabernacle, Columbus, the Rev. E. C. Maxberry founder and pastor, is our third church in the Capital of Ohio, for which we are truly proud. This is a lovely small church building out in the south end of the city. Rev. Mayberry has hopes that we all will come over and give her a hand by helping her to gather in some of the people in this area ofthe city. We can help her and by so doing will be helping Zion. This is certainly a great opportunity. Rev. Maxberry has been one of the very fine evangelists of the church. Let us help her by a visit as well as financial aid—this is Zion's also.

19. Greenwade Chapel, Springfield, Ohio, the Rev. F. E. Johnson, pastor, is still alive. As we have said before, repeating again, this is a church of great hope for it is more nearly what one coming to our country to visit would expect to find in a membership in a Christian Church. We pray that Satan might not overcome the few there, for his business is going to and fro through the earth, seeking whom he may devour. Let us pray for them.

20. St. Paul Church, Dayton, Ohio, the Rev. D. R. Miller, pastor. This is Rev. Miller's first year, in fact his first quarter, and both pastor and people are happy. It looks as if by the end of the conference year the total debt will be paid, for they have cleared the debt on the parsonage, I believe it was paid off on September 17th.

21. St. Luke, Lincoln Heights, Ohio, the Rev. Zedric W. Coaston,

pastor, is almost ready to move into the main portion of the church building, for which we are happy. As we all know, this has not been an easy task. For over five years this small group have worked and labored to finish their church, but trying to pay as you go, with material at its highest peak, is a strain indeed. But they have met the strain like good soldiers of Jesus Christ. They have the building closed in as of now.

22. St. James Church, in which we are now meeting, the Rev. N. E. Robinson, pastor, is still on the move even tho they know not what to do while waiting the word of our Biship as to starting their new building program. We had hoped that by this time they would have been half through the new building. Well, they have sold to the city of Cincinnati, and as of this month, begin to pay rent for this place. It is our hope that they will get the go signal next week, and start the ball rolling on the new church.

23. St. John's Church, Cincinnati, Dr. J. F. Dunn, D. D., pastor, is the mother church of Zion Methodism in this area, and they set the pace for the other churches out this way. If plans are carried out, they hope to be in a better building shortly which will meet the growing need of this city. Zion is safe in the hands of this veteran pastor.

24. St. Paul Church, Covington, Ky., the Rev. Henry Walker, pastor, is moving along nicely. They are meeting their obligations, and members are being added to the church, for which we can all be proud. Rev. Walker has been pastoring here almost 25 years, and he has done a very fine job—God had blessed both pastor and people.

25. Let us back-track, as we close this Report—The Rose of Sharon Mission, Cleveland, Ohio, the Rev. Esther Smith Hall, pastor, and founder. This church has moved into a new location and we hope that it will grow into a very fine organization from this point, for it is in a neighborhood where our people are. Sister Hall has high hopes for its increase.

26 and 27. It is our hope that Rev. John H. Wilson will have something to report on Miles Heights before the conference year closes. And we have not given up hope for Wickliffe, Ohio. It may be that one day a group can be formed here like there was some ten years ago.

28. Sandusky or Norwalk, Ohio, we have one of the brethren on the lookout now for a place to begin a mission or missions in these two growing towns in northern Ohio. We hope to hear something soon.

29. Manfield, Ohio, where we plan to buy a church building fully

furnished, may be next week we shall check the deal, we hope so anyway. Our Bishop Spottswood is in contact with the people here.

31. We have been informed by the Rev. George W. Maize, that there are several families of Zionites in Medina, Ohio, and that he plans shortly to start a mission in that city southwest of Cleveland about 40 miles. He has already made the necessary contacts, and the people want Zion in that area of Ohio.

Let me take this way to say to each of the pastors and their wives, and to every member on this the greatest District in Zion Methodism, "THANKS A MLLION" for helping make our Zion what it is, and what we hope to see it become in the year ahead! I wish to thank our bishop as well as each of you for the confidence shown in the past, and we hope it will continue for many years to come.

Yours in His Name, Sincerely,

I. Benpamin Pierce, Presiding Elder.

Notes.. Between 11 and 12 on page 12: Caldwell Temple, Capitol City Church, Columbus, Ohio, the Rev. J. Dallas Jenkins, pastor, is going forward in great strides, for which all Zion can be proud. In less than two years this congregation and pastor have cancelled their debt on the Parsonage, and are making other needed renovations. This church is really remembering the missions around her—Little Zion, Mayberry Tabernacle, Columbus, and St. Stephens, Zanesville. Jenkins is a fine Preacher and Pastor.

Jones Tabernacle Church, Indianapolis, Indiana, celebrated its 84th Anniversary October 21-28. This church was established in 1872 by the Reverend Anthony Bunch who came to Indianapolis from New Albany, Indiana. At that time the Reverend Singleton T. Jones was Bishop of the area and it is for him that the church is named.

The church was first located on Michigan Street near Blackford, subsequently moving to another building which was constructed by the membership on Blackford at North Street.

In 1917 the Reverend S. D. Davis began plans for more adequate quarters and in 1920 purchased the present church building. The church is now pastored by the Reverend Edwin Kenney who succeeded the long pastorate of Reverend I. Albert Moore.

THE CHURCH

On Thursday evening, December 6th, at Mother Zion Church, New York City, Bishop W. J. Walls, Senior Bishop of the A. M. E. Zion Church, was united in marriage to Miss Dorothy Jordan. The marriage was attended by some 2,500 persons who jammed the sanctuary of the Mother Church to witness the affair. The host pastor, Dr. B. C. Robeson participated in the ceremony which was solemnized by six of the Bishops of the Church: Bishops W. C. Brown of Brooklyn, W. W. Slade of Charlotte, North Carolina, H. B. Shaw of Wilmington, North Carolina, (who read the vows), Stephen Gill Spottswood of Washington, Raymond L. Jones of Salisbury, North Carolina, and C. Eubanks Tucker of Louisville, Kentucky.

While the Editor has not received a list of the participants, fully 100 persons were a part of the impressive service, including bridesmaids, ushers, soloists, etc.

Following the exchange of vows of Bishop Walls and Miss Jordan, a reception was held in the dining rooms and Gym of Mother Zion Church. A full account of the wedding will be given in the next issue of the Review.

A second wedding of of note will occur when Bishop Raymond Luther Jones of Salisbury, North Carolina, takes as his bride Miss Mabel Lorene Miller, daughter of Mrs. William Miller of Salisbury. This ceremony will be held in Moore's Chapel Church where Miss Miller has attended all her life, being the church of her family for many years. Miss Miller comes from a very unique family, for nine of the ten children are college graduates, while several of these have attended and received graduate degrees in outstanding Northern Universities. Perhaps an even more outstanding note is that every member of this family has been an active participant in Zion Church affairs. A further account will be carried of this event.

For the first time we had the great opportunity of attending the Pee Dee Annual Conference in Bennettsville, South Carolina, Bishop Raymond Luther Jones presiding. We were deeply impressed with the willingness of accomplishment within the bounds of the conference as was evinced in the reports given from the various churches. The new budget was raised with a minimum of effort, and even though this may not have been true at the local church level there was no indica-

tion at the seat of the conference.

The two presiding elders and their districts (Reverend S. S. Riggs and the Lancaster District and the Reverend J. R. Funderburk and the Cheraw-Bennettsville District) view with each other in friendly rivalry which is always wholesome if conducted on high Christian level.

The Church at Bennettsville under the Reverend V. O. Jeffries has made marked progress for in preparation for the conference new pews had been installed, an organ purchased and an annex built to accommodate rest rooms, dining room and kitchen. While this Editor did not arrive in time for the welcome exercises we understand that this was one of the great occasions of the conference sessions with flowers in profusion and a crowded church.

The preaching in the Pee Dee Conference was another highlight. We hope that in time some of the sermons deliverd may appear in the Review.

We were impressed too with the spirit of cooperation in Bennettsville itself. For example one of the Baptist Churches opened its doors to the 200 young people in attendance on Saturday (under the direction of Mrs. Blanche McKinney), even to the point of allowing one group to utilize the living room of the very splendid parsonage next door.

Another highlight of the sessions was the raising of $2,082.26 for the Clinton College, around $1000 for Conference workers and $665.10 in the Sunday morning offering.

Perhaps the great accomplishment of the Pee Dee Conference is its brotherliness. We were interested to see Mrs. Emma B. Watson so hard at work in her home conference, to note the fearlessness of expression and the understanding nature of the Bishop, R. L. Jones. He is well loved in this conference.

From Bennettsville, we journeyed to Laurinburg, North Carolina, there to enjoy the hospitality and friendliness of the Reverend and Mrs. J. W. Hatch, and from there on to Wilmington, North Carolina, for a day or two with the Reverend and Mrs. U. S. Johnson at St. Luke Church. Reverend Johnson has been a sincere friend of ours now for more years than we would like to acknowledge with the passage of time. Here, our every wish was acknowledged and a very comfortable stay was enjoyed until the time came for us to journey to Whiteville, the seat of the Cape Fear Conference under Bishop Walter William Slade.

While at Wilmington we had the opportunity, through the kindness of Dr. Johnson, of calling on Bishop Herbert Bell Shaw and exam-

ining another old discipline in his office, a copy of the 1852 revision. It would do us all good to examine some of these old copies of the church's law. For example: few of us realize that at one time the church demanded that announcements of intent to wed had to be made at least three times from the pulpit before the marriage could be consummated.

At Whiteville the Reverend J. Roy L. Allen had anticipated our coming and placed us in a most comfortable home, we later discovered, of an old school mate who is now principal of one of the County High Schools, Mr. John H. Jones. Arrangements made to feed the delegates and attendants at the conference were very satisfying.

Whiteville Church has gone forward under the direction of Reverened Allen, who formerly pastoried in Coraopolis, Penna., in the Ohio Conference. The parsonage had been improved to the point that any person would consider it a fine place in which to live. The church boasted of fine pews and an electric organ and good heating facilities.

By Friday Bishop Slade had completed the work of the conference, and in fact, merely *coasted* until Sunday. The appointments were read in the early afternoon of Sunday without dismissing the morning worship period.

The Editor will long recall the great sermon preached by Bishop Slade without a single note or reference paper of any kind. I presume that our reliance on notes made this accomplishment the more astonishing. In these recent years Bishop Slade has been called on time and again to speak and in every case we have noted great obstacles ahead and seen the Bishop ride over them with an ease which is truthfully astounding. It is our hope that many of his contributions can be preserved for posterity.

On the Monday following the close of the Cape Fear Conference we experienced a rare treat in being invited to attend a service at Streeter's Grove Church, not far from Pee Dee, North Carolina. There the Reverend J. W. Shaw has been leading a congregation since the death of a former pastor. We sincerely enjoyed this visit to a rural section of the state.

Tuesday, before the opening of the West Central Conference we were privileged to see the new Wadesboro church, built at an unestimated cost, but nevertheless one of the finest structures in North Carolina, containing some 12 rooms suitable for Church Sunday School work, a beautiful sanctuary, dining room and kitchen. We hope to give a full description of this project at a later time.

The Reverend S. J. Henry who transfers to the Palmetto Conference to become one of the Presiding Elders took us to Wadesboro and then invited us to dinner in his home. We appreciated very much his gracious hospitality and that of Mrs. Henry. Ministers wives are not made they are actually born for time after after time they are called upon at short notice to entertain additional persons at their tables without any warning. For this too we are deeply grateful.

The Reverend S. R. Lomax, minister of Mount Pisgah Church, Rockingham, had everything in readiness for our visit, arranging our stopping place, two days in advance and seeing to our every comfort. Rev. Lomax is another of those early school friends. The strange thing is that with all his years of pastoring he looks the same as the first day we met. He has served at Rockingham an unprecedented length of time, having been the pastor of this church ten or eleven years, and this is a long pastorate in this section. Perhaps the fruits of his labor can be best expressed in something which occurred at the opening of the West Central Conference, when the Rockingham Negro High School Chorus sange for the Communion service Wednesday morning.. We had never seen this before and could not refrain from writing the principal, Mr. J. C. Watkins, for this unique contribution.

Bishop Walter William Slade not only conducted the West Central Conference with the ease we had seen exhibited at Cape Fear but appeared to grow better as the days went by. He not only carries with him a definite concern for the work of the denomination but appears to get results without great efforts. Perhaps it is his years of service in the denomination which lend to his wisdom which at times is uncanny. We tore ourselves away from the West Central Conference with reluctancce to attend the Central which was in session at Evans Metropolitan Church on Cool Spring Street, Fayetteville.

Just one year ago heavy sadness hung over the Central North Carolina Conference at the passing of the Bishop's wife, Mrs. Carrie Jones. We could not help recalling the great void we experienced when we met at this same annual meeting at Durham.

One can easily see why Bishop Jones loves his Central Conference. Again, the ease of accomplishment appeared everywhere and the spirit of pastors and people semed bent on accomplishing the will of the Heavenly Father. The Central Conference, under the guidance of Bishop Jones is looking ahead to rehabilitating churches and building new ones, with the magnificent task at Durham being merely the cap-

stone of great endeavor.

While at Fayetteville, cared for by by our friend, Reverend C. R. Coleman, we sought out the last resting place of the late Bishop James Walker Hood in company with that great Presiding Elder from the East Tennessee and Virginia Conference, S. H. Hazzard. For a few minutes we stood above his grave thinking of the great renaissance of the Zion Methodist Church, for here lay all that was mortal of the great Southern Missionary. His work, in our estimation, ranks second only to that of Superintendent Rush, the Second leader of our denomination.

We were indeed sorry that we could not remain for the great Youth day of the Central Conference but a commitment called us to New Jersey the following Sunday. We sincerely enjoyed the Thanksgiving service in Central Confernce and the hospitality of Bishop Jones.

Early Monday morning, December 3rd, we got out of bed, dressed and made our way in the old faithful Plymouth car to begin our journey to Newark, New Jersey, via Altoona and the Pennsylvania Railroad. But first we had to laboriously clear the ice from the windshield and windows before beginning the drive of 38 miles to the train. By 3:15 A. M. we were in the station awaiting the train which should put us in Newark, New Jersey, at 9:25 the same morning.

Our return for our third visit to the New Jersey Conference since it has been under the supervision of Bishop Herbert Bell Shaw was perhaps the most amazing of all, and, no doubt the most gratifying. For here in Newark, at long last, a second firmly established Zion Church played host to this special one-day conference. And the conference as a whole answered the call for as we entered the beautiful sanctuary of the Mt. Olivet (or Stone Street) Church we had to search for a seat.

Bishop Shaw presided over the sessions with a fairness and keenness for right we felt was a joy to behold. It has been our thought not for many years that Zion people are willing to go as many miles as any other people just so long as they are an informed people. This was demonstrated in the raising of close to $10,000, about one half of this for new projects in the conference. And the great item of this is the full knowledge of everyone that every dollar so raised will go for new projects.

By the time this Review reaches its readers the New Jersey Conference under Bishow Shaw will have completed plans for the pur-

chase of the $17,500 Stone Street Church, the first new organizational property in many a year. Plans will have been completed to handle the debt on the new Passaic Church property, built at a cost of near $60,000. Meanwhile the confusion resultant at Orange has been cleared and this property is now that of the conference in addition to the land purchased several years ago under Bishop P. A. Wallace. A new church plant has been constructed for the second congregation in Camden. Here, the Conference has kept its promise to the congregation by saying "we will give you $1,000 now and when you go into the church we will give you a second $1,000." Both parts of this agreement have been kept. In future issues of the Review we will run pictures of these recent New Jersey accomplishments.

THE REVEREND J. W. MARSH

The Reverend J. W. Marsh, presiding elder of the Sanford District of the A. M. E. Zion Church, died at his home in Bear Creek recently at the age of 78. He died three days prior to the scheduled convening of the district conference at St. Augustine Church at Carthage. The Presiding Elder had been in declining health for some time.

Funeral services were held at Fair Promise Church in Sanford at the opening session of the District Conference with Bishop Raymond L. Jones of the Fourth Episcopal District, officiating. Burial was in the family puot at Centimal Church Cemetery.

MR. GEORGE AZEL MOORE

George Azel Moore was stricken in the sessions of the North Carolina Conference and passed away Tuesday, November 27th, in Good Shepherd Hospital, New Bern. His funeral was held Saturday, December First, in New Bern.

Mr. Moore served as President of the General Convention on Christian Education from 1934-56. He was vice president of the Executive Committee of the General Convention from 1938-56. He was also a member of the Board of Christian Education, Home and Church Division and, until his death, served as Conference Director of Christian Education in his home Conference.

Mr. Moore, the week prior to his illness, had attended the Cape Fear Conference and, apparently in good health, had spoken to that

session. Our prayers are extended to his family.

The serious accident of Mrs. Ola Martin, widow of the late Bishop John W. Martin has evinced sympathy from all over the denomination. At our last hearing Mrs. Martin was still confined to the hospital.

WHERE ARE THE PREACHERS STATIONED?

With the close of the Fall Conferences many changes in the ministry have been noted. We list a few of them here:

The Reverend U. S. Johnson has been transferred from St. Luke Church, Wilmington, N. C., to St. John, Wilson. The Reverend K. Melvin Taylor has gone from St. John to Clinton Chapel, Charlotte. The Reverend Fauntleroy has been transferred from Clinton Chapel to Memphis, Tenn., while the Reverend W. C. Ardrey has been appointed to St. Paul Church, Toledo, Ohio, there to replace the late Rev. G. M. Oliver. On the coast the Reverend S. H. Marfion has been sent to San Diego while the Reverend Carson goes to First Church, Los Angeles. Other changes will be noted elsewhere.

THE BROKEN MASK is the second offering of the Broadcasting and Film Commission and was recently completed in Hollywood. It is a film designed to correlate with the home mission theme, "Christ, the Church and Race."

In this timely and pertinent story, Paul, a white boy, meets George, a Negro, in a college-age summer conference. He discovers that George is planning to enroll in his university, and invites him to his church. Here the conflict begins. Its resolution goes straight to the head of our current racial difficulties, and will prove especially valuable as a discussion stimulator.

With an excellent cast of top-flight young actors and the skill of professional technicians, THE BROKEN MASK promises to be one of the outstanding releases of BFC.

THE BROKEN MASK and SECOND SON are 16mm sound films, showing time 30 minutes and rental of $8, black and white with $12 for color.

COMMUNION MEDITATION

by

The Rev. Henry W. McCreary III

Pastor of Bethlehem A. M. E. Zion Church, Gary, Indiana

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

I John 4:10

Whenever we observe this sacrament and partake of the Lord's Supper, the undying love of God as it is embodied in the work, example, and death of Jesus is commemorated. The Holy Communion service should ever be a feast of adoration and thanksgiving; it is not a funeral. Sadness has no part here!

Though it is a command and an act of obedience on our part that we regularly partake of these symbolic elements representing the body and blood of our blessed Lord, we must ever guard ourselves against the spirit-killing forces of habit and ceremonialism. Certainly, this is best accomplished through the exercise of a keen remembrance of the implication of our Lord's death. We heartily concur with Josiah Royce, the author of "The Problem of Christianity" who described the Church as the community of believers which is sustained by its memory of the atoning deed of Jesus. Did not our Lord say, "As oft as ye do this, do it in remembrance of me"?

It must have been this sense of mental reflection that motivated Sir Isaac Watts to pen the opening lines of that beloved hymn:

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Immediately, our thoughts are thereby directed to the spontaneous, unmotivated love proceeding from the heart of God. Here is love completely and unconditionally independent of our worth as receivers, bestowed upon us, not as a result of our merit, but rather, in spite of our worthlessness. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

It is difficult, indeed, for our finite minds to fully grasp all of the ramifications of this exhaustless subject of God's love in the giving up of His Son as the satisfying sacrifice, once and for all, that meets the requirements of the divine law, answering the demands of justice, and

thereby bringing reconciliation between sinners and the holy God. Nevertheless, we see in the tearing of our Lord's flesh and the flowing of His precious blood upon Golgotha's brow the culmination of the priestly office. In Jesus, our High Priest, there is atonement through vicarious sacrifice and perpetual availing intercession in our behalf.

In Jesus, we see the glorious antitype and consummation of all of the divinely appointed animal sacrifices made since the initial downfall of the first man, Adam. The insufficient animal sacrifices of old pointed to the supreme sacrifice. The shedding of animal blood upon the altars of the Old Testament without power, inefficacious, for the animals sacrificed lacked the dignity and worth which were perquisites to the remission of sin. Again, we employ the verse of Isaac watts:

Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

But Christ, the heavenly Lamb,
Takes all our sins away,
A sacrifice of nobler name
And richer blood than they.

Only the perfect union of divinity and humanity enabled the shedding of Jesus' blood on the cross to have atoning merit. Behold Jesus the Lamb of God, very man and very God, which taketh away the sin of the world! He brought influence to emanate from the cross, first toward God and secondly toward man. However, let us remember that Jesus perfect sacrifice was not necessary to excite the love of God toward man; no, our Lord's death is but the EFFECT, and not the cause, of God's love. The well known words spoken by Jesus to Nicodemus supply the only verification of this fact that we need: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Jesus paid the penalty for our sin through His suffering and death; He satisfied the law of the divine economy and appeased the holy and just wrath of Almighty God. Only because this transaction on Calvary propitiated God can we rejoice and lustily sing with conviction:

Amazing grace, how sweet the sound,
That saved a wretch like me,
I once was lost but now am found,
Was blind but now I see.

Thank God! Justice has been served, and now mercy flows full and free from the throne above.

Influences proceeded from the cross to us, because Jesus did something for us no one else could do. This is truly one of the divine wonders of the cross. For while many persons have died for our benefit as "martyrs to the truth", only Jesus died in the exclusive sense as a SUBSTITUTE for us. This neither Stephen, Paul, nor any other saint who died in and for the faith, not even an angel, a member of the first order of created beings, could have accomplished. He took our place. Here, the meaning of complete forgiveness unfolds clearly before us in the words of Daniel Day Williams from his book, "God's Grace and Man's Hope": . . . to stand by the wrongdoer and to suffer redemptively the consequences of his wrong." Jesus, our SUBSTITUTE! He "gave Himself a ransom for all." He became the "propitiation for *our sins.*"

And even now, after expiating our guilt and propiating God the Father, Christ sits at the right hand of God looking down upon them whom the Father has given to him that they not become ensnared by temptation and sin. Oh, the blessed words of the Scripture contained in the invitation of our Holy Communion ritual: "If any man sin, we have an ADVOCATE with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but for the sins of the whole world."

As we approach the Lord's table, let us rejoice that the shedding of Jesus blood has brought about the remission of our sins. Let us ever be grateful that he suffered vicariously for us. And may our hearts overflow with rejoicing throughout these sessions and in all days to come that,

"Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins."

IN THE SIXTH MONTH THE ANGEL GABRIEL WAS SENT FROM GOD TO A CITY OF GALLILEE NAMED NAZARETH, TO A. VIRGIN BETROTHED TO A MAN NAMED JOSEPH . . "

Luke 1:26, 27

by The Editor

This is the Holy Season of Christmas, and no doubt many of us have been deeply occuiped in great preparations for a fitting celebration; but amid all the hurry and confusion of our planning there appears to be a vital need to search for those elements which can bring to our community the spiritual items which will allow this yuletide to live with us in the years to come.

One of the basic elements of Christmas is its emphasis on family life and the contributing flow of society around it. It seems to us that attendant to our joy of the season we must note the revealed need for a a deep searching of personal living, for our economic and social development have habits of dragging along with them problems which many of us are wont to overlook.

Perhaps the great marvelation of Christmas is the preparation that God made for His Son's entry into the world. The words we have brought to your attention stand out in our thinking when we consider the world around us today. We have often wondered why Nazareth was chosen as the little Village where the Holy Parents should have their roots; why this little community was to be the one which should see the growth and development of the Christ Child. "In the sixth month the Angel Gabriel was sent from God to a city of Galilee named Nazareth, to a Virgin . . ". An then as we ponder we get the thought that even this community could not have been the chosen one without the living of hundreds of other men and women, boys and girls; others who were merely neighbors of Mary and Joseph or neighbors and friends of their fathers and mothers or even their grandparents.

There is little doubt that Jesus had to be reared in a community which was not only God-fearing but possessed a moral tone approved unto God. While our racialism is still a paramount issue in our world today, let us never forget that in all the world of 2,000 years ago, one people alone possessed the type of home life in which God could intrust His Son as the Infant Jesus. Jewish family life was indeed an oasis in a very dark world. Nowhere else could one find the knowledge of the One true God so definitely developed. There was not in all the world

a home in which Jesus could have been born except in a Jewish home. And this home-life was more than 2,000 years in developing; 2,000 years of divine discipline, with all its success and failures, national triumphs and defeats, exultations, that one family, a young giry and a carpenter, could nurture the Son of God.

When one thinks of the magnitude of it, it has to be concluded that for this Abraham had to leave Ur of Chaldes, Moses had to bring the Law, the Ten Commandments to his people, the prophets were charged to build the moral tone, psalmists wrote the beautiful lyric of the day . . . all that this little baby might be born into family life—where He could find love and care at its very highest.

Yes, 2,000 years, and then the proper home life at long last emerged a family life in which God's law was observed in spite of that which was going on around and about . . homes in which there existed mutual respect and love of parents and children . . . and then the angel Gabriel came . . . sent by God . . . to a virgin.

We have said that there was little doubt that Jesus had to be reared in a community which was not only God feating but possessed a moral tone approved. But we would have you know again that the development of this moral tone depended on the diligence of parents, grand-parents, great-grand-parents and the entire community as well—for all shared in providing the environmental conditions conducive for the Christ Child.

One writer has said that Nazareth was not a secluded city, for through its streets passed many a caravan, going east or west, carrying the goods, customs, morals, high and low, spiritual life, godless and skeptical so that those who came into contact with these tradesmen were forced to have a stubbornness capable of resisting pressure of derision, logic, ease. It was not enough to be a Jew, one must be the strong type to turn aside the glitter of paganistic philosophy. God did not bring His Son into a secluded society or place Him in a secluded home, but into a community which rubbed elbows with the outside world, and into a family who knew of distant lanls, distant peoples, alien philosophies. Such commerce which Nazareth saw via the trade route passing through the little city had its effect on expressed thought in all the homes of the community. One could not call the inhabitants provincial for they rubbed elbows with all the world. They had a clear understanding of that which was going on in Greece to the West and Trans-Jordan to the East and Egypt to the South. They knew of other religions, other people, other civilizations.

Not only were the inhabitants of Nazareth privileged to know the thought of the known world, but they had the opportunity of associating with men of the major races of that world; European, Asiatic, African. And in this contact alone came a wealth of knowledge, the broadening type that produces world citizenship. Surely the family of the Son of God knew at first hand the people who would be contacted by the Son's preaching years later, and surely Jesus knew these people as a little by of Nazareth.

And then, there were the hopes of the world . . . that great Urge which keeps men on their feet even in the midst of adversity. They were the hopes of the captive Jew, the distant Gentile, the man to the East and the man to the Soute. They were the hopes of Roman and non-Roman, tent dwellers and villagers. To be exposed to great hope can go a long way in developing character in the most of us. And Nazareth knew this hope and talked of it.

But cross currents of thought demand strong spiritual fiber and Nazareth was favored in this vein. Perhaps the greatest blessing that any little city could possess was a direct contact with Temple and synagogue. It is said that the priesthood of Israel was divided into "courses", which in turn ministered in the temple at Jerusalem. The priests of a "course" which was to be on duty always gathered in certain towns, whence they went up in company to Jerusalem, while those of their number unable to go, spent the week in fasting and prayer. Nazareth happened to be one of these priest centers. Surely the little city was the better informed spiritually from contacts with a priesthood which existed far beyond the limits of the local synagogues.

It was in such a simple but pure home life that Joseph proposed to bring Mary and it was to such a community that Jesus was destined to be brought.

No doubt God saw to it that His Son did not come into a home where He would remain exclusive for it appears that Mary's family must shortly before have had a higher rank than it did at the time of her betrothal to Joseph, for it was only with good families that custom sanctioned an alliance with the priesthood as was the case with Mary's cousin. Mary was destined for a simple wedding, built on love exclusively for the dowery settled was of the simplest. Whichever methods or modes of betrothal may have been adopted: in the presence of witnesses, either by solemn word of mouth, in due prescribed formality with the added pledge of a piece of money, however small, or of money's worth for use, or else by writing . . . . there would have been no

sumptuous feast to follow, and the ceremony would conclude with a simple benediction . . . . . and then, a cup of wine.

And then, let us not overlook the great strength of motherhood which Mary brought to this ideal family. You will recall that the Angel Gabriel said to her: "Do not be afraid, Mary, for you have found favor with God." What a great lesson for us all today, when we are confronted by vast problems which appear almost insurmountable. We wish we had the time to recall all the things which Mary faced that hour, her betrothed Joseph, her family, her people, her world, How quickly she must have discerned the eternal truth that there is no need of fear if one has found favor with God. And no matter how costly the service which He may call upon us to render we can be confident not only of His Presence but of final success.

To all mothers facing problems this day we would call attention to the words of Mary. And Mary said, "Behold I am the handmaid of the Lord; let it be to me according to your word." What a great statement . . a statement which reveals the simple faith that knows no horizon and yet is not weakened by its breadth.

As we prepare for the celebration on Christmas today, the same basic philosophy of environment looms before us as it did before Mary and Joseph long long ago in the little city of Nazareth. There is the vital need to give to our children as broad an education as is humanly possible but somewhere from the family circle must flow the tempering influence that allows them a rational and sane choice when confronted with these cross currents. The ability to choose wisely is the only thing which brings the difference between the good life or dispair. So many times the products of our family circles are knocked down and dragged along by the forces of the world simply because they have not been prepared for the vast sea of unsympathetic activity which exists beyond the home and the school room. And when bitterness takes the place of hope and the individual becomes dregs of society, the true assessment of blame is never recognized. Good thought is one of the most expensive gifts you can give to your family circle tomorrow. It can only be purchased in your own experience and it should be exhibited every day of the year which lies ahead.

It does matter into what life you lead your child as it mattered to Mary and Joseph. So many things can happen outside the family circle that the family next door, the neighbor down the street or in the next village effect favorably or adversely the results of your hands. It may be that you are doing your level best but if, within the community,

the careless exist, the godless walk, the possibility of your failure increases. No man or woman has the right to bring to his community factors of distraction. And when you look at life from this angle you get the idea that the "eye of the needle" is indeed small. As Christmas comes to all of us let us not forget the responsibility we have for each other and our world.

And letus not forget the churches, the churches which make our good life possible as they brought the good life to the little city of Nazareth. . They can exist only so long as we temper our lives with mercy and understanding. Perhaps the greatest gift you can place in your home today is the living spirit of this same Christ Child whose birthday we celebrate. Praying, worshiping, serving your fellowman are the ways of social advancement so improative in these war-clouded hours.

This Christmastide, the eyes of the world have been focused on the valleys and the hills and villages which Christ saw in his childhood. The plains He looked upon can again become the battleground of the earth, and perhaps the choice will depend on the degree of Christian accomplishment we can bring to bear.

An angel . . . . . sent from God . . . . . to a city called Nazareth. May we recall that each recurring December brings a silent evaluation of our own spiritual growth and abiding willingness to welcome the Christ Child as our very own.

Mt. Olive A. M. E. Zion Church was organized May 6, 1956, by Rev. J. W. Thompson, under the dynamic leadership of Bishop Herbert B. Shaw of the Sixth Episcopal District. He was able to lease a building at 41 Stone Street, Newark, New Jersey. He appointed Rev. J. W. Thompson of Mispah, New Jersey, pastor April 1956 at the New Jersey Annual Conference, which was held at Asbury Park, N. J. The appointment read pastor of the Mount Olive A. M. E. Zion Church of Newark, New Jersey. Coming to the charge Rev. J. W. Thompson found no members. He organized his Sunday School along with the following organizations: Trustee Board, Stewardess Board, Missionary Society and Usher Board. Full membership is now forty-seven.

THE BIRTH OF THE KING

No matter how many Advent and Christmas seasons we are privileged to see, the thrill and enthusiasm of Christ's birthday become not only a constant blessing but as the years come and go there is a rising crescendo of feeling. We approach this year with the same anticipation and a deeper sense of thankfulness for God's enduring goodness and mercy to us and all mankind.

The extraordinary side of Christmas is the universality of the gift of God's Son—a situation which time and men have not changed and will not alter. Could this have been done the course of our welfare would have been changed and endangered.

To all men have been born a Saviour which is Christ the Lord. To the men of Asia, to the men of Africa as well as to us in America He has come and because He came we can look to the future with high hopes and lofty aims.

His coming has been a gift so individual that His presence can warm every heart, lighten every burden and bring peace to every home. His coming has been a blessing to every race of mankind—those who acknowledge His Kingship and those who appear to know Him not; as well as to those emerging from spiritual darkness. It has meant hope to all oppressed, the imprisoned the hungry, the suffering, the dying. And above all, His coming has brought everlasting life to believers everywhere.

Anr so to Zion Methodist people everywhere we commend the birth of the Son of God; to people in hamlet and city, crossroads and town—May His Presence ever remain by altar and fireside, by pulpit and pew.

OUR CHRISTIAN RESPONSIBILITIES

The Fall Conferences all have been held and except for Conferences in Africa (beginning in February) and South America (March) the Church has settled down for another intensive year's work. Perhaps many ministers are sincerely trying to improve the calibre of their work so it is to these we direct this editorial.

The greatest responsibility we deem existant in the local church is to Jesus Christ, its head. At no time should pastor or people overlook this fact. In many instances personalities can and do dim the vision of God and when that happens the church faces serious days. This can happen when any member or group of members decide their will is more important than the will of our Lord. It can happen when the minister wishes to impress upon all his position and authority. It can happen when the Church becomes more interested in financial results rather than in the promotion of Christianity.

There is a responsibility of membership! not that which we commonly associate with this term but that which exists between member and member. This involves a full responsibility for that portion of the church considered bad and indifferent. It appears to us that too many times we lay emphasis on "the corrected roll" which simply means the striking off of all names of the deceased (which is as it should be) and those who have removed and those who are inactive.

Somewhere we must recognize our responsibility to those who have removed. We talk glibly of the Redeemer seeking those who are lost but we fail to note our calling to trace those who leave our churches and are swallowed up in some distant town or city. If we are sincerely interested in the welfare of people, our diligence should not end once they leave our community. We should follow them by letter, relying on relatives and friends when we do not have addresses until they have found their ways into Zion Churches in the new community.

We should recognize our responsibilitiy to reclaim the inactive portion of the church. This must involve the diligence of not only the minister, but every official and member of the church. This means that organizations of the church have the Christ mandate to seek those

who have strayed. Whenever we neglect this calling, we fail in following Him. This responsibility demands the diligence of Church Sunday School teachers, class leaders, stewards, pastor, missionaries, ushers, in fact all who are in any way a part of the fellowship. An inactive roll merely points up weak points in a Church's program.

And then there is our evangelistic responsibility. It has been pointed out by the Editor that we must confess we are not holding those who belong to us. If this were done the denomination would show a 10% gain each year—this through a normal birth and marriage rate. When growth is merely a fraction of 1% our evangelistic potential surely has not been exploited. Evangelism is not merely a ministerial prerogative but should be one for the entire membership with special emphasis on the task of those who are a part of its entire membership and with special emphasis on the task of those who are a part of its teaching ministry. Personal evangelism has yet to receive its due in many areas. This individual appeal for men's souls had been and still is the major hope of a great spiritual revival.

And finally there is our responsibility for good stewardship. The reawakening of the spiritual necessity of sharing with God is more paramount than ever before. We stand in danger of losing many of the rich benefits which have been a part of Christian experience. The willingness, and, more; the eagerness to serve has been a disappearing element in our churches in recent years. We recognize that in that time other social causes have presented themselves thereby lessening the time given to church endeavors but the growth of leisure time should reflect the ability to increase stewardship of time in our day. We note too the increase in requests for payment for services rendered far beyond the need of the individual.

It appears to us that there is a vital need to call upon our youth for a greater sacrifice of time in our churches, involving duties in the local church, participation in Youth Caravans and other projects leading towards the growth of Christian Stewardship. We should not neglect the call to full-time service both as ministers and as paid Christian workers.

The increasing financial needs of the local church, the call for greater foreign mission giving and denominational askings must find

a response in the hearts of our people. At a time when the economic status of the people is at an all time high, the imperative call for a common sharing of a portion of our possessions must be answered through a diligent teaching of responsibility. This begins with clear and concise reportes of present givings, wise handling of funds raised and broad information as to expenditures and needs both at home and abroad.

THE MINISTER OF THE QUARTER

The Reverend J. W. Hatch receives the Quarterly Review award for this Quarter because of his sincere interest and accomplishments with the Laurinburg Congregation. Reverend Hatch came to this church from Arkansas where he served as head of Walters Institute.

During this Laurinburg pastorate not only physical improvements have been made (the installation of an organ and general repairs) but the spiritual welfare of the people has received close and careful attention. In addition a very successful Vacation Bible School has been conducted yearly, one teaching mission and several revivals.

Perhaps the high point of this minister's service came when thirty-six young people joined the church on a given evening without a concerted effort on the part of their elders. We therefore salute him as the Minister Of The Quarter.

We are in receipt of a copy of the Homewood-Brushton News which carries an account of the purchase of the Homewood Avenue Baptist Church. We hope to carry a full account of this purchase at a later date, but all Zion rejoices at this acquisition. In Washington, D. C., too, the Metropolitan Wesley Congregation has announced the purchase of a church building and at the same time has announced the sale of the old building to the United States Government. We wish every success to these forward-looking steps over the church.

The National Broadcasting Company wishes to call attention to its Producers' Showcase offering of Monday, January 7th, 1957, (8 to 9:30 P. M.) titled "CALL TO FREEDOM". This play follows the general line of such offerings as THE TWISTED CROSS, THE GREAT WAR and VICTORY AT SEA. It is to be hoped that Protestant America will urge everyone to view these splendid offerings of N. B. C. and thereby encourage productions along this line.

WHERE ARE THE MINISTERS STATIONED?

Recent changes in pastorates have come to our attention through mailing lists of the Review. The Reverend Dr. I. Albert Moore, who has been stationed at our First Church in Indianapolis, Indiana, leaves that church to assume the ministry of Union Wesley Church, Washington, D. C. The Reverend Dr. Edwin Kinney, who served as Presiding Elder of the Philadelphia District prior to succeeding Bishop Stewart at Union Wesley, goes to Indianapolis.

The Reverend H. H. Sink assumes the pastorate of the Arlington, Va., Church, succeeding the Reverend Jackson A. Brown who earlier had gone to Chattanooga, Tenn. Rev. Sink was stationed at Johnson City, Tenn.

The Rev. Arthur Marshall, Jr., who has pastored Old John Wesley Church, Pittsburgh, for the past several years is now stationed at Metropolitan Church, Kansas City, Mo. The Reverend A. J. Blake comes to John Wesley.

The Reverend Henry E. Banks leaves the Mt. Pisgah Church, Bedford, to assume charge of the Huntingdon, West Virginia, Church while Reverend Mr. Williams who was in Huntingdon moves to Bedford, Pa.